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IDEAS ON EDUCATION
EXPRESSED BY SAMUEL
CHAPMAN ARMSTRONG

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"I am waiting for the day when the whole country will come to the true idea of settling the political and race questions I believe we have it here and it will some day conquer."

ISSUED FOR THE ARMSTRONG LEAGUE OF HAMPTON
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Education for Life

The only hope for the future of the South is in a vigorous effort to elevate the colored race by practical education that shall fit them for life."

I think we may reasonably hope to build up here on historic ground, an institution that will aid freedmen to escape from the difficulties that surround them by affording the best possible agency for their improvement in mind and heart, by sending out, not pedagogues, but those whose culture shall be upon the whole circle of living and who with clear insight and strong purpose will do a quiet work that shall make the land purer and better.

An imitation of Northern models will not do. Right methods of work at the South must be created, not copied, though the underlying principle is everywhere the same. There must be an essential and inevitable difference between Hampton and schools of a similar nature at the North or in Europe. While this institution is distinctly agricultural, a majority of its graduates become teachers, and as such might be held to need no special agricultural or mechanical training. In an older civilization this would undoubtedly be true, but with us, the teachers sent out come directly in contact with the farmers of the country and can make their practical and scientific knowledge tell at once upon the agricultural interest by putting into the hands of their pupils the experience which they themselves have gained during their three years' course at Hampton. They can impart during six months of the year

knowledge which will be immediately utilized during the succeeding six months, and as a matter of fact are often during vacations, etc., obliged to support themselves by the labor of their hands, a state of things which they can be prepared to meet only by such thoroughly polytechnic training as Hampton gives.

The Negroes, who are to form the working classes of the South, must be taught not only to do their work well, but to know what their work means, and while at Hampton the discipline of hard work keeps away the indolent, it attracts the determined and deserving, endows the graduates with a spirit of self-reliance and of manliness, and returns them to the world at the end of the course something more than mere pedagogues and farmers—civilizers, able not only to encourage the young idea, but to work to advantage the exhausted lands about them, and by example and precept to teach right ideas of life and duty. Such men are needed by the State, but above all are they needed by the colored race, whose greatest danger is in the bad leadership of demagogues, whose destiny is not yet assured, and whose future honorable position is to be secured only by toil. To this end also the training of the women is a valuable adjunct ; their work in the industrial school which is connected with the Institute, and their manual labor in the Institute itself, fitting them to meet the demands which are likely to be made upon them in after life, either as teachers of young children or as wives and mothers.

There are two objective points before us, toward one or the other of which all our energies must soon be directed as the final work of this Institute. One is the training of the intellect, storing it with the largest amount of knowledge, producing the highest example of culture; the other is the more difficult one of attempting to educate in the broadest sense of the word, to draw out a complete manhood. The former is a laborious but simple work; the latter is full of difficulty. It is not easy to surround the student with a perfectly balanced system of influences. The value of every good appliance is limited and ceases when not perfectly adjusted to the higher end. The needle, the broom, and the wash-tub, the awl, the plane, and the plow become the allies of the globe, the blackboard, and the text-book.

Didactic and dogmatic work has little to do with the formation of character which is our point. That is done by making the school a little world in itself; mingling hard days' work in field or shop with social pleasures, making success depend on behavior rather than on study marks. School life should be like real life.

Our work has been to civilize; instruction in books is not all of it. General deportment, habits of living and of labor, right ideas of life and duty are taught in order that graduates may be qualified to teach others these important lessons of life.

The past of our colored population has been such that an institution devoted especially to them must provide a training more than usually comprehensive, must include both sexes and a variety of occupation, must produce moral as well as mental strength, and while making its students first-rate mechanical laborers must also make them first-rate men and women.

From the lack of right home influences and of a pure social atmosphere the Negro child suffers far more than from unequal school privileges.

The average Negro student needs a regime which shall control the twenty-four hours of each day—only thus can the old ideas and ways be pushed out and new ones take their place. The formation of good habits is fundamental in our work. In a Northern school they may, perhaps, be presupposed; with us they are an objective point; one that, however, is easily reached, for the Negro pupil, like the Negro soldier, is readily transformed under wise control into remarkable tidiness and good conduct generally.

Organized industries, giving the students a chance to meet bills for board and clothing by labor, high standards of discipline, carefully weeding out the unworthy but excluding all corporal or other humiliating punishment whatever, a perfectly fair and firm administration, and the highest order of skill in teaching: these make a combination of influences that will be effective, if anything can be, to the production of skillful, persevering teachers, of wise leaders, of peacemakers, rather than noisy and dangerous demagogues.

A portion of the students could enter upon a college course if the means were provided for five or six years continued study, but that is not germane to the plan of this institution as normal and agricultural, and as meeting the wants and financial capacity of the great majority of the people, to whose condition it is adjusted rather than to that of the fortunate few who have the means of pursuing an extended course of study, and who had better by all means avail themselves of the immense endowment for college culture provided in various parts of the country, to which they have full access and whither some of our graduates have gone and are going.

The education needed for the elevation of the colored race is one that touches upon the whole range of life, that aims at a foundation of good habits and sound principles, that considers the details of each day ; that enjoins, in respect to diet, regularity, proper selection, and good cooking; in respect to habits, suitable clothing, exercise, cleanliness of persons and quarters, and ventilation, also industry and thrift ; and, in respect to all things, intelligent practice and self-restraint.

The educated man usually overestimates himself because his intellect has grown faster than his experience of life.

Ideals for Hampton Workers

The true value in teaching is the personal element—the teacher.

In the school the great thing is not to quarrel; to pull all together; to refrain from hasty, unwise words and actions; to unselfishly and wisely seek the best good of all; and to get rid of workers whose temperaments are unfortunate—whose heads are not level—no matter how much knowledge or culture they may have. Cantankerousness is worse than heterodoxy.

This race needs the best of instructors. Our pupils are docile, impressible, imitative, and earnest, and come to us as *tabula rasa* so far as real culture is concerned. Teachers are useful as much by what they are as by what they say; they have great vantage ground for work from the implicit faith reposed in them, and their tone and character tell upon their pupils. The atmosphere of a school life like this should be a powerful tonic for its pupils.

There never was a time when the colored race needed friends more than now. General sympathy is exhausted. The tide of enthusiasm which sustained their schools for the first ten years is fast ebbing. A race cannot be Christianized in a decade or by anything but systematic, permanent educational forces, one of which this institution aims to become.

Education is a means to an end. The end should determine the means. The neglect of this is the rock on which thousands are wrecked.

The attempt to cast all minds in one mould is useless.

Some students acquire with difficulty but this class is likely to furnish many useful teachers who may have the best elements of success even if they are not brilliant scholars.

Many a youth has the disadvantage of his advantages in that he does not earn his education by a struggle, which in itself creates the finest thing in manhood.

Is it not true that it is not daily victory we should expect, but daily struggle? The best man is he who makes the best fight.

Character does not develop as rapidly as mind. School work is (commonly) directed to mind—indirectly to morals, and if the latter are benefited it is from the personal quality and influence of the teacher rather than from systematic training.

Over-education and lack of personal training are dangers with the weak races. The proper limit of teaching is difficult to settle but is much ignored in the philanthropic work of the day; hence waste of work, and disappointment. For the average pupil, too much is as bad as too little.

I have for many years been preaching that knowledge is not power. Undigested knowledge produces a malady sometimes called the "big-head."

The power to learn is universal. Savages have good memories. The lack of power to use their learning is their weakness.

Responsibility is the best developing force, and development is the end of all education.

The power to think clearly and straight comes from proper training. It is most successful when that training is obtained through self-help, which underlies the best work of all men.

The great need of the Negro is logic, and the subjection of feeling to reason, yet in supplying his studies we must exercise his curiosity, his love of the marvelous, and his imagination, as a means of sustaining his enthusiasm.

The end of mental training is a discipline and power not derived so much from knowledge as from the method and spirit of the student.

Drill that develops thought and moral force is the thing in school life.

We have not thought best to follow too closely existing models which have been successful under totally different circumstances.

Habits cannot be reversed at once like a steam engine. It takes time, and in time it can be done.

Education is a slowly working leaven in an immense mass, whose pervasive, directive force cannot be felt generally for many years. We ought to see, and hope to see, the foundation of a Negro civilization well laid. It is well for the workers in this cause to remember that they are commencing, not finishing.

Religious Training

I regard the idea of a mission, in the mind of an Indian, Negro, or any youth, as a directive and helpful force of the greatest value in the formation of character.

Of all our work, that upon the heart is the most important; there can be no question as to the paramount necessity of teaching the vital precepts of the Christian faith, and of striving to awaken a genuine enthusiasm for the higher life that shall be sustained, and shall be the strong support of the young workers who may go out to be examples to their race.

The fundamental non-sectarian, but earnestly Christain idea of the Hampton School, is to make freedom and citizenship mean more than they have meant to the black and red population of our country.

The spiritual guides of a people, whose ability to endure the strain of civilization is doubtful, should constantly strive to avert impending evils by a system of physical doctrine as earnestly enforced as those of the higher life on which the bodily life is conditional. Both are part of a Christian manhood.

The preacher of a race like the Negro, especially in country regions, should for a long time to come be a farmer or teacher, who doesn't depend on his church revenue. Only in this way can men who teach by example reach the race and be independent enough to assail their prejudices. The paid preacher seldom does this anywhere.

I don't believe in the technical training given by most theological professors. It may make preachers, but it doesn't make men.

Sociology is the great practical science of the day and leads all others. The Kingdom of Heaven will come through sociology well studied and applied wisely, in a level-headed way.

This institution depends in a large part on the public ; upon no charitable society, for it is working its own way ; upon no sect, for it is undenominational. Yet it is decidedly Christian in teaching and expects its graduates will become as useful evangelists as educators. The value of their labor in Sunday schools cannot be overestimated.

By and by it will be part of a liberal education to devote a year or more to personal labor for the unfortunate.

For manhood there is nothing better than the study of a man, save the practice of the manly virtues.

A work that requires no sacrifice does not count for much in fulfilling God's plans. But what is commonly called sacrifice is the best, happiest use of one's self and one's resources—the best investment of time, strength, and means. He who makes no such sacrifice is most to be pitied. He is a heathen, because he knows nothing of God.

Prayer is the greatest thing in the world. It keeps us near to God—my own prayer has been most weak, wavering, inconstant ; yet it has been the best thing I have ever done. I think this is universal truth—what comfort is there in any but the broadest truth ?

It pays to follow one's best light—to put God and country first ; ourselves afterwards.

Academic Training

The plan of combining mental and physical labor is *a priori* full of objections. It is admitted that it involves friction, constant embarrassment, and apparent disadvantage to educational advancement as well as to the profits of the various industries. But to the question, "Do your students have sufficient time to study their lessons faithfully?" I should answer, "Not enough, judging by the common use of time, but under pressure they make better use of the hours they have; there is an additional energy put forth, an increased rate of study which makes up for the time spent in manual labor, while the physical vigor gained affords abundant strength for severe mental labor." Nothing is of more benefit to the students than this compulsory waking up of the faculties.

The course of study does not run smoothly ; there is action and reaction, depression and delight ; but the reserve forces of character no longer lie dormant. They make the rough places smooth ; the school becomes a drill ground for future work. It sends men and women rather than scholars into the world.

An English course embracing reading and elocution, geography, mathematics, history, the science of civil government, the natural sciences, the study of the mother tongue and its literature, the leading principles of mental and moral science, and political economy, would, I think, make up a curriculum that would exhaust the best powers of nineteen-twentieths of those who would for years to come enter the Institute. Should, however, any pupil have a rare aptitude for the classics and desire to become a man of

letters in the largest sense, it would be our duty to provide special instruction for him or send him where he could receive it.

The teacher of book English has a heavy task, and facility in reading is acquired only by years of practice.

Good wholesome reading is an excellent thing for the formation of character.

With the freed people music is the only adequate interpreter of the past and offers for their future a lifting, inspiring force not half appreciated.

I think too much stress is laid on the importance of choosing one of the great lines of study—the classics or the natural sciences—and too little upon the vital matter of insight into the life and spirit of that which is studied. Vital knowledge cannot be got from books; it comes from insight, and we attain it by earnest study and thought under wise direction.

The time assigned to labor reduces that usually devoted to study one-fourth, yet progress is retarded much less, if at all. The rate of study is increased, both by bodily vigor, and by the desire to make the most of hard-earned chances, so that the curriculum is as extensive as it would be without labor, but the highest advantages accrue from it as a means of strengthening character.

Determination, courage, endurance, faith—these are some of the things which flourish in the hard conditions of our night school, and experience has taught us that it is only through contact with the real things of life that these virtues can be made permanent and characteristic.

Labor and study can be satisfactorily combined.

The Hampton Institute in its efforts to provide the best possible teachers for the colored race has sometimes been taken to task for not giving its students a higher range of study. To transform most illiterate and imperfect beings into earnest, practical and intelligent human beings has been thought unworthy of elaborate facilities. Greek and Latin in hot haste should have followed the spelling book. Law and theology should have entered minds where English grammar is not well seated. Undisciplined field hands or farm boys should have been driven into the lists to disprove race inferiority. Literati should have been produced as far above their humble relatives in knowledge as they would have been in tastes and aspirations and sympathies.

Labor as an Educational Force

Subtract hard work from life, and in a few months it will have all gone to pieces. Labor, next to the grace of God in the heart, is the greatest promoter of morality, the greatest power for civilization.

Work is required of all throughout the course. Money cannot buy exemption.

Labor is required of all for purposes of discipline and instruction.

Another advantage watched here with the greatest interest from year to year is the moral stimulus of the work idea and habit, the earnestness it gives to character, the quickening and strengthening to intellect.

The weekly work-day breaks in upon the study, but wakes up the mind. More actual progress can be accomplished with it than without it.

Industrial Training

The race will succeed or fail as it shall devote itself with energy to agriculture and mechanic arts, or avoid these pursuits, and its teachers must be inspired with the spirit of hard work and acquainted with the ways that lead to material success.

In the great Missionary Conference in London in 1888, it was said that converts in Africa need industrial education for moral reasons : and converts in India to to keep them from starving.

We believe that whenever a 'manual labor system' is attempted, it should be carefully adjusted to the demands of scientific and practical education. The question at once arises what this manual labor should be. There are two theories, of which the first is that its entire aim should be to give the means to students of supporting themselves, that a profitable farm on a very large scale should enable a large number of students to support themselves by agriculture, and that workshops on a large scale for the manufacture of some simple fabrics of universal consumption should enable a large number of students to support themselves by mechanic arts ; that in both these cases the main theory should be self-supporting industry and not educational industry. The second theory is that the primary object of manual labor in both departments should be educational ; that is, that the work should be first of all done with a view to perfect the student in the best processes, and to make him scien-

tifically and practically a first-class agriculturist and mechanic. While the first of these theories may at times be desirable, the second is essential, and all schools which are destined to be permanently successful must be founded upon the fact that aid given to them by individuals is not to assist ten, twenty, or fifty young people to support themselves, but to enable hundreds of them to obtain a thorough, practical, and scientific education, in order to develop the industrial resources of the nation. Evidently such an education must be in the outset expensive, for no harvest can be reaped without a liberal sowing of seed, and while institutions which are self-supporting are good, the schools which give the best ultimate results and tell most favorably upon the national life, are those which, while managed with the utmost thrift and economy, have for their primary object education rather than production.

Setting altogether aside what may be called its commercial value, we find it (industrial education) to be one of the strongest moral forces that we have at our disposal and are inclined to look upon it as the corner stone in the civilization of the two races with which we have to do. We do not hesitate to say that we have found its influence in the creation of character so marked that we should be loth to give it up as our best ally, under God, in the work which we have undertaken.

The manual labor system was made fundamental here from the first for its own sake, with full conviction of its value in the symmetrical development of the individual or the race, and with readiness to sacrifice to

this the necessary per cent of mere mental culture. Experience for sixteen years confirms this conviction and is proving that industrial training leads, on the whole and in the long run, not against but in favor of mental progress.

The training of the hand has been the neglected factor in our civilization. It is pushing its way into the common schools—opposed, but sure to spread.

Capacity and respect for intelligent labor is here a fundamental idea, as well as supplying good teachers for the 25,000 colored free schools of the South; furnishing often well-trained teachers of mechanical trades and agriculture.

By building up here a system that shall embrace a number of light manufactures and the most profitable kinds of agriculture, Hampton can supply teachers experienced in good agricultural and mechanical methods and trained to regard labor as honorable.

What then is the superior advantage of apprenticeship over technical instruction? First and chiefly it is that element of reality which gives force and meaning to life; the interest in work, the habits of carefulness, accuracy, thoroughness, that come from this element; the strength born of purpose and responsibility, of being put in touch with business tests and business standards.

Over nineteen-twentieths of the children in the Charlottesville colored schools—and I believe in the

colored schools in the South generally, leave their books for a life of manual labor, yet the universal course of instruction and study has no reference whatever to this essential fact.

Helping a few well-chosen and well-drilled graduates, at a yearly expense of \$50 to \$75, in such wide-awake towns as Charlottesville, Lynchburg, or Staunton, might so win the interest of local school officers as to secure public aid for technical work in the public free schools, just as the public school officers of Boston were converted to cooking and carpentry by Mrs. Hemenway's admirable illustration of them at her own expense. The technical teaching in the Starr King schoolhouse will by and by lead all New England.

A boy or girl who does not expect to be a mechanician is all the better for knowing how to handle common tools—to mend a school bench, make a black-board or set of shelves. But we feel that the student, Negro or Indian, who can take a regular apprenticeship, or a partial one even, gets most out of the school; and most of its bone and sinew comes up through the shops, with from one to two years in the night school, ending with the day classes working two days in the week.

Real life makes real men.

At present the Negro's resources as a laborer are of the most limited description. The first steps to-

ward any radical improvement in his condition must be taken in the direction of increasing his skill as a workman.

The great difficulty and delicacy of Hampton's industrial problem of carrying on business and education at the same time is realized by few, yet its results in intelligent, self-helpful, and valuable citizens of both races (Negro and Indian) seems to more than justify the labor and expense of it all.

Throughout the South the demand for skilled labor in all departments is imperative, and with proper training that demand can be supplied from the ranks of the colored people; for in devotion to study our pupils at Hampton are enthusiastic, they are docile and plastic, and their mechanical faculties work quickly, while they are capable of acquiring knowledge to any degree. What the Negro needs at once is elementary and industrial education and moral development.

The industrial system enables Hampton to give to its students a full hour more of study per day outside of school hours than institutions without an organized labor system can, simply because it takes a work bell to turn people out early enough to secure the fresh morning study hour which the Hampton student thinks the best of the day.

One of the most interesting problems unfolding at Hampton is the varied bearing of industrial training upon education in general.

The moral advantages of industrial training over all other methods justify the expense.

To destroy the industrial system would be to reduce the expenses of the institution, but would change its character, destroy its best results, and place it beyond the reach of the most needy and deserving students.

Agricultural Training

The temporal salvation of the colored race for some time to come is to be won out of the ground. Skillful agriculturists and mechanics are needed rather than poets and orators. That nothing here may encourage any student in contempt for work, those even who can and do pay their way are required to labor.

Teaching and farming go well together in the present condition of things (in the South). The teacher-farmer is the man for the times ; he is essentially an educator throughout the year. The agricultural training at Hampton is a valuable basis for the teachers whom it has fitted and is fitting for the field.

The discipline of the farmer is as strict as that of the teacher. The man who leads in the debating club may be the last and the laziest in the field ; one who is dull in mathematics may be at the head of the working squad. Thus we are guarded against the one-sided estimate of ordinary schools. With us position is achieved in the field as well as in the recitation room. Labor is honored and a just pride is felt by those who succeed in working out their expenses.

To put into every state an agricultural school and experiment station open to the colored race and adapted to their especial needs ; in direct communication with their leading farmers ; spreading through circulars and bulletins practical information and furnishing stimulus to thousands who now never see anything of the sort—this is a work which should be provided for in any broad, national plan for educational improvement in the South.

The farm must stand the loss, for its work is to educate rather than to make money. The question is not, "Does the farm support itself?" but "What does it do for the students?" The people of the country do not yet understand the need of supporting professors who shall impart practical knowledge and teach habits of labor and self-reliance, as they do the need of endowing Greek professorships.

Slavery was a greater curse to the soil than to man. The soil needs redemption as much as the souls there (in the South). Grass for the one; ideas for the other.

Business Training

At Hampton our whole work is based upon the theory of self-help, and we force it upon our students at the point of the bayonet, so to speak ; but no theory can cover all cases, and not infrequently our best results have been obtained by making bold and flagrant exceptions to our rule.

Students have not been pauperized. The idea of self-help has been adhered to. Value for value is made fundamental, and the formation of character rather than of polished scholarship is regarded.

Pupils are expected to pay board, washing, and fuel bills amounting to ten dollars a month, and there is some additional expense for books and clothing. A few have worked out their entire expenses, but ordinarily students cannot, with justice to their studies, earn more than five dollars a month, the younger ones not so much. Many having neither relations able to help them, nor previous savings, are in debt at the end of the year from twenty-five to seventy-five dollars. It is better, in most cases, to wait for payment than to cancel the bill by the aid of charity. They need to be taught that a charge in the ledger account is a real thing, and that the lapse of time does not release from obligation. Their consciences are apt to be weak in this matter, and payment often depends upon pressure rather than upon an eagerness to be free from debt.

Paying unskilled boys is good for them but not for the balance sheet.

These people are constantly victimized through their ignorance of business methods, and are usually careless and inefficient in such matters. Every student ought to know how to make out a bill, a promissory note, give a proper receipt, and be familiar with the ways of buying and selling land.

A business education is conducive to honesty and promotes thrift and success.

The Training of Girls

The condition of woman is the gauge of civilization. Make the most of your girls.

Work for the women of all races, whether degraded or civilized, is of equal importance with that of the men.

The homes of the people are the central, vital facts everywhere. Then train the young broadly, thoughtfully, and care for your girls as you have never done before.

If the condition of women is the true gauge of civilization, how would we be working, except indirectly, for a real elevation of society by training young men alone. In every respect the opportunities of the sexes should be equal, and two years of experience here have shown that young men and women of color may be educated together to the greatest mutual advantage and without detriment to a high moral standard.

Co-education

The family is the unit of civilization, and the conditions of pure family living are the first things to be created in educating men and women. Hence the co-education of the sexes is indispensable, and in the leading colored schools of the South is an unquestionable success. We claim as much for well-managed Indian boarding schools.

Mingle the sexes: satisfy human nature in a reasonable way: fit them for life by letting them live as they will have to live: and they will have more character.

The sexes should have equal advantages of education. On them equally depends the future of their people.

From a twelve years' experience in co-education of the sexes at Hampton Institute, we incline to increased faith in the stability of character which education gives to young colored women of all shades.

The work of fitting colored girls for family life and Christian work is full of encouragement.

The co-education of the sexes is a complete success.

The Value of Discipline

The higher Southern schools for Negroes can and should have better discipline and more earnest students than any college in the North; and this will be obtained only by carefully studying the peculiarities of the position.

To implant right motive power and good habits aided by the student's own perceptions, to make him train himself, is the end of discipline. Yet there is need of much external force, mental and moral, especially upon the plastic natures with which we deal. There must be study of character, advice, sympathy, and, above all, a judicious letting alone.

Our most perplexing cases have been those of honest, well-meaning students, either of limited ability and fine character, or of low propensities and childishness or coarseness of character. One of the latter class may be zealous and there may be power in him that will be used in a good or bad cause; yet his evil traits will be quickly caught by the pliant and younger ones around him. He may finally become a strong and worthy man, but meanwhile great mischief is wrought; the tone of the school is lowered, and many have learned wickedness of which they can scarcely be cured.

Our military drill has been found of decided assistance, not only because of its effect in making certain minor virtues habitual, but also because it makes possible a training in self-discipline through our students' court martial, officered by themselves, which

could not easily be secured in any other way; which does much to promote healthy organization and that *esprit de corps* in which the Negro is markedly lacking.

Manifestly, too, it gives a certain sparkle to the dull round of daily duty which is not without its influence upon both teachers and pupils. The music of a band and the shining of an occasional epaulette do a great deal toward enlivening long days in the carpenter shop or the laundry, as everywhere else. "A merry heart goes half the way."

Any student may be dropped from school who shall be considered unworthy of the scholarship aid which he may need to secure his education.

Standards of Admission to Hampton Institute

Sound health, testimonials of good character, and intention to remain through the course and to become teachers, are required of all applicants.

This institution will advance its standards as rapidly as preparatory schools shall furnish better material; the graduate of last year has more book knowledge and a far better general culture than had the graduate six years ago. But whatever the advance has been and however encouraging the prospect, we doubt whether the next fifty years will make the average colored school a congenial field intellectually. The work has never been one for carpet knights to engage in. The weakness and poverty of the people and their moral weakness make conditions of life for the teacher in many ways rugged and uninviting.

There is such a thing as too many students, especially when the work is upon character and morals.

Ideals for Graduates

The normal school graduate of the South should be of the people—above them, yet of them—in order to make natural or probable a lifelong service in their behalf.

The following qualifications, among others, we expect from the graduates of our school:

Ability to teach the rudiments of knowledge in the best manner.

Capacity to govern youth and inspire them with a love for their studies.

Character and behavior fitted to influence the communities in which they live, and to destroy prejudice.

An intelligent purpose to advocate temperance, thrift, and education.

Power to distinguish between the true and false lights that surround and confuse the minds of the people.

Willingness to labor in Sunday schools and in the spread of Christian morality and Bible truths.

Our institution aims to make every pupil feel that the highest guild of all is that which he enters the day he graduates—a clanship which is pure and noble in its aims and whose members will criticise him through life and encourage him to stand for principles rather than for personal advancement.

The fostering in our graduates of their sympathy for their less favored kindred, is the wisest policy we can adopt.

It is not simply a school that we are establishing. I would not appeal to people for the large sums we need were it simply to educate so many pupils ; but we mean to bring up a class of men and women whose business shall be the education of the Negro. If we can send out fifty men who must have schools, there will be fifty schools ; we shall send out fifty people whose business it is to keep the Negroes determined on education.

It is important that the teachers of colored common schools be fitted and enjoined to give to their pupils instruction in the details and duties of daily living. Much can be done to popularize right hygienic ideas and sound ideas generally, but only by the greatest patience and perseverance.

Our Southern schools are not for brain alone but for the whole man. The teachers should be not mere pedagogues but citizens.

The personal force of the teacher is the main thing. Outfit and apparatus, about which so much fuss is made, are secondary. Our Hampton graduates are fitted for just this kind of work.

Never mind how plain the log schoolhouse, if it is in charge of a well-trained graduate of Hampton or other institution, taught to live by self-help and earnest to do good work.

Not so much the book knowledge taught as the ideas of conduct and cleanliness given, are carried by the children into their cabin homes, which in time are

wonderfully changed. Cleanliness and order radiate from the schoolhouse. This is as true of schools for Indians as of those for Negroes. Few realize the remarkable influence of child on parent, because with prosperous people the influence is the other way.

Edward Everett Hale once said to the students at Hampton : "Such songs as you have sung to-day constitute the only American music. Cherish them and be proud of them."

I regard it as Hampton's special mission to infuse if possible into the public schools for both races in the South, working directly through the teacher, ideas of skill in labor and the use of tools.

It is the aim of this institution to send out educators of high moral purpose, who will stand for principle rather than for personal advancement, and oppose the rising tide of corruption created by bad social and political combinations, the radical idea of which is to get along by something else than hard work.

Colored youth make successful and acceptable teachers.

The respectable, high-minded graduate of a Negro school has to pass an ordeal inconceivable to those who live in an atmosphere of refinement, where there is an external support of decency like that of the air, the pressure of which is fifteen pounds to the square inch. Subtract this from your life and you will understand the situation of the Negro.

Southern sentiment is comparatively cordial to colored teachers for colored schools.

The care of graduates after they leave an institution at the North is comparatively unnecessary. Public opinion and keen criticism follow. But in the South our colored graduates wield far more power with far less feeling of responsibility. Every means must be taken to cultivate their love for their *alma mater*, to perpetuate their relations with her, and to strengthen their good purposes by the feeling that their friends are watching over them.

The steady gain in moral strength shown by our graduates in the past six years is marvelous and encouraging. The crucial test of this institution is the record of its graduates.

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